

# *Khasiyat of Sarf with examples from Quran, Hadith, etc.*

التمثيلات النصوية في الخاصيات الصرفية

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<i>Contents</i>	<i>Page</i>
• البقّدة	01
• Essentials	02
خاصيات	
• إخراج ماخذ	05
• إلزام ماخذ	06
• ابتداء	07
• إطعام ماخذ	09
• إعطاء ماخذ	09
• إلّباس ماخذ	10
• تدريج	10
• تكلف	11
• تصرّف	11
• سلب ماخذ	12

• تأدية	13
• اتّخاذ	15
• بلوغ	17
• وقوع ماخذ	18
• وجدان	18
• نسبة بماخذ	19
• مغالبة	19
• مشاركة	20
• موافقة	20
• مبالغة	21
• لزوم	21
• لون	22
• تصيير	22

• تشارك	22
• تخييل	24
• تخير	24
• تعبّل	25
• صيرورت	25
• طلب ماخذ	26
• حسابان	26
• تعجّب	27
• حينونت	27
• قصر	28
• لياقة	28
• لبس ماخذ	29
• كثرة ماخذ	29

• تَأْذِي	30
• مطاوعة	30
• تحوّل	31
• دفع ماخذ	33
• ضرب ماخذ	33
• تحويل	34
• تطلية	34
• تخليط	35
• تجنّب	35
• اقتضاب	37
• عيب	37
• تألّم ماخذ	38
• تحيّر	38

● قطع مأخذ	38
● ترك مأخذ	38
● تعريض	39



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## المقدمة

الحمد لله المفيض الخيرات الواهب البركات والصلاة على محمد خاتم  
الرسالات صلى الله عليه وعلى آله الطيبين والطيبات صلاة دائمة دوام  
الأرض والسموات وأما بعد ...

فأعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

This book is brief, yet it's packed with information that is easy to comprehend and memorize. I couldn't find it in my heart to go against the person who pushed me to write it. In this book, as far as possible, I've mentioned the examples from the Quran and Hadith. If I didn't find them due to my limited and incomplete knowledge, then I took them from our predecessors' statements or general examples. I named it **"التمثيلات النصوصية في الخاصيات الصرفية"** and I hope that the scholars and seekers of knowledge will remember me in their Duas, and that they will let me know if they find any mistake in the book, for which they will find me grateful.

## Essentials

**خَصِيَّات** is plural of **خَصِيَّة** which literally means 'Speciality'.

According to **صرف**, "**خاصية**" is a meaning found in a **فعل**, that

is additional to literal meaning, for instance, **يُذَبِّحُونَ**

**أَبْنَاءَكُمْ**<sup>1</sup>. In this example, the word **يُذَبِّحُونَ** is made from

**تذبيح** which means to "slaughter". However, there is an

additional meaning found here (the **خَصِيَّة**) and that is **تدرّيج**.

In other words, Pharaoh's soldiers gradually slaughtered children, meaning as they got to know about the birth of any boy, they killed him.

In the word **خَصِيَّة**, "**ي**" is for **مصدرية**, just like the **ي** in the

word **ربوبية**. The word **خَصِيَّة** is used in place of **خاصة** to

show exaggeration, like the application of the word **رحمة** on

the **ذات** of Holy Prophet **صلى الله عليه وسلم** in the verse **وَمَا**

**أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ**<sup>2</sup>.

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<sup>1</sup>Translation: They slay your sons. Sura: البقرة, Verse: 49.

<sup>2</sup>Translation: And we did not send you bur as a Mercy for all words. Sura:

الأنبياء, Verse: 107.

To understand **خاصيات**, knowing two things (**ماخذ** and **مدلول ماخذ**) are imperative. The **ماخذ** means an origin (**مادة**) from which, the **فعل** is derived, whether that **مادة** is **مصدر** or **جامد**. Whereas **مدلول ماخذ** is such a meaning on which that (origin) indicates. For example, the **ماخذ** of **يذبحون** is **ذبح**, which is a **مصدر** and it refers to slaughtering (which is **مدلول ماخذ**.) Similarly, in the saying of the beloved prophet **يُريِبُ**, is **يُريِبُ**. The **ماخذ** of the word **يُريِبُ** is **ريب**, which is **جامد** and it is doing **دلالة** on doubt.

It is not necessary that a **فعل** to have only one **خاصية** in its meaning. Rather, it sometimes can have multiple **خاصيات**. For example, in the verse of **إِنَّ الَّذِينَ أَجْرَمُوا مِنَ الَّذِينَ آمَنُوا** "أَجْرَمُوا" is a **فعل**, whose **ماخذ** is **جرم**. This (**فعل**) has three **خاصيات** at the same time, which are **تعمل**

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<sup>3</sup>Translation: Give up what is doubtful to you for that which is not doubtful.

سنن النسائي، كتاب الأشربة، باب الحث على ترك الشبهات.

<sup>4</sup>Translation: Undoubtedly, the culprits used to laugh at the believers. Sura: البطّفين، Verse: 29.

صيرورة and تخيير, ماخذ. Hence, the verse means the people who committed جرم / chose جرم / or are attached with جرم, laugh at the believers.

# خاصيات

## إخراج ماخذ

The **إخراج** taking the **ماخذ** out of the **مفعول** is known as **إخراج**. For example, in **وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّاعَهُ**<sup>5</sup>, the word **يطيروا** is a **فعل** and its **ماخذ** is **طيرة**. It does **مدلول ماخذ** on superstition, which is the **مدلول ماخذ**.

Similarly, in **"بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ"**<sup>6</sup>, the word **يدمغ** is the **فعل** whose **ماخذ** is **دماغ**, whereas the **مدلول ماخذ** is a meaning on which it is doing **دلالة**. In other words, Allah the Almighty says that when we strike **باطل** with **حق**, then **حق** takes the **دماغ** out of **باطل** (It completely knocks it senseless).

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<sup>5</sup>Translation: And when their evil deeds put them at a loss, they considered it as a bad omen due to Musa and those with him. Sura: الأعراف, Verse: 131.

<sup>6</sup>Translation: Rather, we hurl the truth on falsehood, then it takes out its brain. Sura: الأنبياء, Verse: 18.

## إلزام ماخذ

It means to make a transitive verb into intransitive like <sup>7</sup> "أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ", the sentence الحمد لله was originally حمد لله. Then, حمدٌ was omitted leaving حمدا, which is a مصدر. Then, it was given رفع to establish نسبة of دوام (everlasting connection) between الله and الحمد; because any sentence that is turned into اسمية from فعلية denotes دوام. Nevertheless, حمدت from سمع is a transitive verb, which means that "I praised Allah تعالى". But, since it is constructed from أفعال, it becomes intransitive. Therefore, أحمدت means to be deserving of praise.

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<sup>7</sup>Translation: All praise be unto Allah, lord of all the worlds. Sura: الفاتحة, Verse:

## ابتداء

For this **خاصية**, there are two cases:

- To attain a certain meaning, a **مزيد فيه** is brought, whose **مجرد** comes for a different meaning. For instance, the word **يسبحون** from **تسبيح** in the verse **"الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا"**<sup>8</sup>, means to "glorify Allah **تعالى**". On the other hand, **يسبحون** from **سباحة** means "They float" just as the word **يسبحون** in the verse **"وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ"**<sup>9</sup> means that each of them float.
- Bringing such a **مزيد فيه**, that has no **مجرد** at all. For e.g. **"وَلَا تَتَّبِعُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ"**

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<sup>8</sup>Translation: Those who bear the Divine Authority and those around it, glorify their lord with praise and believe in Him and beg His forgiveness for the believers. Sura: **البؤمن**, Verse: 7.

<sup>9</sup>Translation: And it is He who created the night and the day and the sun and the moon. Each one is floating in a circumference. Sura: **الأنبياء**, Verse: 33.

<sup>10</sup>الإِيمَانِ, the word ألقاب is plural of لقب. From it, the word تلقيب is derived. In other words, تلقيب is such a لقب زيدٌ that does not have any مجرد, like لقب زيدٌ (Zaid has been given the title of أسد الله).

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<sup>10</sup>Translation: Nor call one another by nicknames. Sura: الحجرات, Verse: 11.



## إِطْعَامُ مَاخِذٍ

The **فاعل** feeding the **ماخذ** to the **مفعول** is known as **إِطْعَامُ**.  
"إِنَّمَا نُطْعِمُكُمْ لِرِجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا"<sup>11</sup>, **ماخذ**,

The word **نطعم** is the **فعل** whose **ماخذ** is **طعام** and this is what the **فاعل** fed the **مفعول**.

## إِعْطَاءُ مَاخِذٍ

The **فاعل** giving the **ماخذ** to the **مفعول** is called **إِعْطَاءُ مَاخِذٍ**.

For example in this Ayah: "إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا"<sup>12</sup>  
"وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ"<sup>12</sup>, the word **نحي** is a **فعل**  
and **حياة** is its **ماخذ**, which is being given to the **مفعول**.

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<sup>11</sup>Translation: We only feed you for Allah's pleasure, we desire from you neither any reward nor thanks. Sura: **الدھر**, Verse: 9.

<sup>12</sup>Translation: Without doubt, we give life to the dead and we are noting down what they have sent forward and what signs they have left behind. And we have already kept counted everything in a Clear book. Sura: **يسين**, Verse: 12.

## إلباس ماخذ

The **فاعل** dressing the **مفعول** with **ماخذ** is known as **إلباس**. For instance, in <sup>13</sup> **يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ**, the word **يحَلَّوْنَ** is the point of discussion. Its **ماخذ** is **حلي** which means "Jewellery" and this is what Allah **تعالى** will dress people of **جَنّات** with. In other words, Allah **تعالى** will dress them with bracelets of gold.

## تدرّيج

The **فاعل** performing the **ماخذ** gradually is called **تدرّيج**. In the verse, <sup>14</sup> **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**, the verb **نَزَّلْنَا** has the **ماخذ** (**نزول**), which also has the **خاصية** of **تدرّيج**. It means that the Quran was revealed gradually in the span of approximately 23 years.

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<sup>13</sup>Translation: They will be adorned therein with bracelets of gold. Sura: **الكهف**, Verse: 31.

<sup>14</sup>Translation: No doubt, We have sent down this Quran and We most surely are its Guardians. Sura: **الحجر**, Verse: 9.

## تَكْلَفُ

The **فاعل** pretending to have the **ماخذ** in it, such as in the blessed verse, **"سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ**<sup>15</sup> **الْحَقِّ**", the **ماخذ** of the word **يتكبرون** is **كبر** which, the culprits are pretending to have on the earth. In other words, they are not great, in actuality, they pretend to have this quality within them.

## تَصَرَّفُ

The **فاعل** striving for the **ماخذ** is termed as **تَصَرَّفُ**. Such as in the blessed Quran <sup>16</sup>**"وَعَلَيْهَا مَا اكْتَسَبْتُ"**, the verb **اكتسبت** has **كسب** (the **ماخذ**), because of which, the **فاعل** has worked.

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<sup>15</sup>Translation: And I shall soon take away my signs from those who become arrogant on earth, unjustly. Sura: الأعراف, Verse: 146.

<sup>16</sup>Translation: And whatever bad that is earned is a loss. Sura: البقرة, Verse: 286.

## سلب ماخذ

The **ماخذ** being far from the **فاعل** or the **فاعل** keeping itself away from the **ماخذ** is named **سلب ماخذ**. In the verse **وَعَلَىٰ** <sup>17</sup>"الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ", the word **يطيقون** has such a **ماخذ** which is negated from the aged and the weak. Therefore, the **شرع** allows them to leave **صوم** and give one **فدية** for each **صوم**. Similarly, the word **أقسطوا** in the verse <sup>18</sup>"فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا", is the **فعل**, whose **ماخذ** is **قسط** or **قسوط**, which means "cruelty". It is an order for people to stay away from it.

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<sup>17</sup>Translation: And upon those who have no strength (to fast) is a ransom of a meal to a needy person (each day). Sura: البقرة, Verse: 184.

<sup>18</sup>Translation: Then if they revert, decide between them in equity and do justice impartially. Sura: الحجرات, Verse: 9.

## تعدية

This has three cases:

- To make an intransitive verb transitive like **إِنَّ اللَّهَ** "يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ"<sup>19</sup>. In this verse, the word **يدخل** from **إفعال** is a transitive verb whereas **يدخل** from **نصر** is an intransitive verb such as the word **ادخلوا** in **"يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ"**<sup>20</sup>. As for the word **الأرض**, it is **مفعول فيه**, not **مفعول به** which is required by a transitive verb.
- To turn a **فعل** which can only have one **مفعول** into a **فعل** which has two **مفعول**. We have the verb **غشي** in the blessed verse **"فَغَشَّيَهُمْ مِنَ الْيَمِّ مَا غَشَّيَهُمْ"**<sup>21</sup>. It only has one **مفعول** as we can see in the verse. And

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<sup>19</sup>Translation: Undoubtedly, Allah will cause those who believed and did good deeds to enter gardens. Sura: الحج, Verse: 14.

<sup>20</sup>Translation: O my people! Enter this holy land. Sura: البائدة, Verse: 21.

<sup>21</sup>Translation: Then, the river covered them as to be covered. Sura: طه, Verse:

when we bring it from **تفعيل**, then it requires two **مفعول** such as the verb **يُغْشِي** in the blessed saying of Allah **جل مجده**, which is **"إِذْ يُغْشِيكُمُ النَّعَاسُ أَمَنَةً"**<sup>22</sup>, which has two **مفعول**.

- To turn a **فعل**, which has two **مفعول** into a **فعل** which has three **مفعول**. For example **"فَإِنْ عَلِمْتُمُوهُنَّ"**<sup>23</sup>, the verb **علمتوا** from **مجرد** requires two **مفعول**. Nevertheless, three **مفعول** are imperative if it (i.e. **علم**) comes from **مزيد فيه** like **"أَعْلَمْتُهُ زَيْدًا"**<sup>24</sup> **فَاضِلًا**.

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<sup>22</sup>Translation: When he covered you with drowsiness. Sura: **الأنفال**, Verse: 11.

<sup>23</sup>Translation: If you find them to be true believers. Sura: **البيّنة**, Verse: 10.

<sup>24</sup>Translation: I told him that Zaid is a scholar.

## اتخاذ

This has three cases:

- The **فاعل** putting the **مفعول** into the **ماخذ**, like we have in the example "ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ"<sup>25</sup>. The **ماخذ** (قبر) of **أقبر** is that, into which, Allah تعالى puts humans.
- The **فاعل** preferring the **ماخذ**. For example "كُلُوا" "لا تسرفوا"<sup>26</sup>, the word **لا تسرفوا** has the **ماخذ** (سرف), towards which, the **فاعل** is being prohibited to incline towards.
- The **فاعل** making something the **ماخذ**. Such as the word **لا تحرموا** in this verse "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا"<sup>27</sup>, has **حرام** as the **ماخذ**. It is something, from which, the **فاعل** is strictly prohibited.

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<sup>25</sup>Translation: Then, he causes him to die and assigns him a grave. Sura: عبس, Verse: 21.

<sup>26</sup>Translation: Eat and drink and do not cross the limit. Sura: الأعراف, Verse: 31.

<sup>27</sup>Translation: O believers! Do not make unlawful the pure things which Allah has made lawful for you. Sura: البائدة, Verse: 87.

In other words, Allah تعالى gives the order that do not make lawful things حرام upon yourselves.



## بلوغ

The **فاعل** entering the **ماخذ** or reaching the status of the **ماخذ** is known as **بلوغ**, like the two verbs **تصبحون** and **تمسون** in the example <sup>28</sup> "فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ". Their **ماخذ** are **مساء** and **صبح** in which, the **فاعل** enters. We have another example <sup>29</sup> "ثُمَّ دَنَا فَتَدَلَّى" in which the word **دنا** is the **فعل** and its **ماخذ** is **دنو** (status), which the **فاعل** has reached or met.

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<sup>28</sup>Translation: Therefore glorify Allah when you enter the evening and when you enter the morning. Sura: الروم, Verse: 17.

<sup>29</sup>Translation: Then the spleen did vision drew nearer, and then he came closer. Sura: النجم, Verse: 8.

## وقوع ماخذ

The **فاعل** being involved in the **ماخذ** is called **وقوع ماخذ**. For instance <sup>30</sup>"إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ", in this blessed verse, the **ماخذ** of the word **أَخَافُ** is **خوف**, in which, the **فاعل** is involved.

## وجدان

The **فاعل** observing the quality of the **ماخذ** within the **مفعول** is termed as **وجدان**. In the Holy Quran, Allah **تعالى** states <sup>31</sup>"لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ". The word **توقروا** is the **فعل** and its **ماخذ** is **وقار**. This is what the **فاعل** is ordered to observe within the **ذات** of **مفعول**, i.e. the Holy Prophet **صلى الله عليه وسلم**.

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<sup>30</sup>Translation: I fear that the torment of the most Affectionate may reach you.

Sura: **مريم**, Verse: 45.

<sup>31</sup>Translation: So that the people should believe in Allah and His Messenger, and honour him. Sura: **الفتح**, Verse: 9.

## نسبة بماخذ

The **فاعل** attributing the quality (which is the **ماخذ**) to the **مفعول** is termed as **نسبة بماخذ**. For example **"فَلَا وَرَبِّكَ لَا يُحْكُمُونَ حَتَّىٰ يُحْكُمَكَ فِيمَا شَجَرَ بَيْنَهُمْ"**<sup>32</sup>, the word **يحكمون** is such a **فعل** in which, the **فاعل** is strictly ordered to attribute the quality of **حَكَمَ** (being a mediator) to the **مفعول**, i.e. the Holy Prophet **صلى الله عليه وآله وسلم**.

## مغالبة

Anyone of two individuals becoming dominant in the infinitive meaning **(معنى مصدرى)** is known as **مغالبة**. For instance, **"فَإِنْ قَاتَلْتُمُ فَاقْتُلُوهُمْ"**<sup>33</sup>, in this blessed verse, it is said that O Muslims! If you fight with disbelievers, become dominant, in the **(قتل) ماخذ**, over them.

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<sup>32</sup>Translation: Then O beloved (Muhammad) by your Lord, they shall not be Muslims until they make you judge in all their disputes. Sura: النساء, Verse: 65.

<sup>33</sup>Translation: If they attack you (first) then kill them. Sura: البقرة, Verse: 191.

## مشاركة

Two individuals involved in a **فعل**, in such a way that both are **فاعل** as well as **مفعول** is called **مشاركة**. Such as in the verse <sup>34</sup>"قَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ", Allah تعالى orders Muslims to fight with disbelievers for elevating the religion of **إسلام**.

## موافقة

The **فعلان** from two different **أبواب** having the same meaning is called **موافقة**, like the **فعلان** in <sup>35</sup>"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ" and <sup>36</sup>"فَأَكْرَمَهُ وَنَعَّمَهُ". The word **كَرَّمْنَا** is from **تفعيل** and the word **أَكْرَمْنَا** is from **إفعال**. Nevertheless, the meaning remains the same, which is to give respect.

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<sup>34</sup>Translation: And fight in the way of Allah against those who fight with you. Sura: البقرة, Verse: 190.

<sup>35</sup>Translation: And no doubt, we honored the children of Adam. Sura: بني إسرائيل, Verse: 70.

<sup>36</sup>Translation: His lord honored him and bestowed favors on him. Sura: الفجر, Verse: 15.

## مبالغة

It is to have excessiveness in the meaning of the **ماخذ** is known as **مبالغة**, such as "يَوْمَ تَبْيَضُّ وُجُوهٌ"<sup>37</sup>, the word **تبيض** is the **فعل** and its **ماخذ** is **بياض** in which the meaning is increased. In other words, Allah **جلّ وعلا** says that some faces will, without doubt, be extremely white on the day of Judgement.

## لزوم

The **ماخذ** being **لازم** is known as **لزوم**. In simpler words, the **فعل** being used as an intransitive verb, like the word **فانفجرت** in this blessed verse "فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا"<sup>38</sup>.

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<sup>37</sup>Translation: On that day, some faces will turn white. Sura: آل عمران, Verse: 106.

<sup>38</sup>Translation: At once, there gushed forth from it twelve springs. Sura: البقرة, Verse: 60.

## لون

The meaning of color being found in the **ماخذ** is termed as **لون**, just like the word **تسود** in "**تَسْوَدُّ وُجُوهُ**"<sup>39</sup>. The **ماخذ** of this word is **سواد** in which the meaning of colour is found.

## تصيير

The **فاعل** attaching the **ماخذ** to the **مفعول** or the **مفعول** to the **ماخذ** is called **تصيير**. For instance in "**وَاللَّهُ يَعْصِيكَ مِنْ**"<sup>40</sup> **النَّاسِ**, the word **يعصم** is such a **فعل** in which, the **فاعل** has attached **عصبة** to the **مفعول** or attached the **مفعول** to **عصبة**.

## تشارك

Two individuals doing something together in such a way that both are **فاعل** and **مفعول** is known as **تشارك**. In "**وَلَا تَتَنَابَزُوا**"<sup>41</sup> **بِالْألقَابِ**, the word **لاتنابزوا** has **نبز** as the **ماخذ** from which,

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<sup>39</sup>Translation: Some faces will turn black. Sura: آل عمران, Verse: 106.

<sup>40</sup>Translation: Allah will protect you from the people. Sura: البائدة, Verse: 67.

<sup>41</sup>Translation: Don't call one another by nicknames. Sura: الحجرات, Verse: 11.

Allah سبحانه is stopping the Muslims. In other words, He تعالى wants us not to give bad titles to one another.

## تخييل

The **فاعل** pretending to have the **ماخذ** is called **تخييل**. For example in "قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا"<sup>42</sup>, the **ماخذ** in the word **آمنا** is **إيمان** which the hypocrites pretended to have but they, undoubtedly, did not have. That's why Allah **تعالى** revealed to his beloved Prophet **صلى الله عليه وسلم** that in fact, they had no **إيمان**.

## تخيير

The **فاعل** choosing the **ماخذ** is termed as **تخيير** like the word **آمنوا** in "اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا"<sup>43</sup>. **إيمان** is the **ماخذ** which is chosen by the **فاعل**.

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<sup>42</sup>Translation: The desert Arabs said: "We believed". Declare (to them) "You don't believe". Sura: الحجرات, Verse: 14.

<sup>43</sup>Translation: Allah is the protector of the believers. Sura: البقرة, Verse: 257.



## تَعْمَل

The **فاعل** bringing the **ماخذ** into use is called **تَعْمَل**. For instance <sup>44</sup>"وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ", the words **كالوا** and **وزنوا** both are **أفعال** in which, the **فاعل** brings the **ماخذ** (i.e. **كيل** and **وزن**) into use.

## صيرورة

The **فاعل** being attached to the **ماخذ** or the **ماخذ** being attached to the **فاعل** is known as **صيرورة**, like how **علو**, which is the **ماخذ** in <sup>45</sup>"فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ", is attributed to the **فاعل**, i.e. Allah **تعالى**.

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<sup>44</sup>Translation: But when they give by volume or by weight to others they reduce it. Sura: **البطففين**, Verse: 3.

<sup>45</sup>Translation: Allah is the most high the true king. Sura: **طه**, Verse: 114.

## طلب ماخذ

The **فاعل** seeking the **ماخذ** is termed as **طلب ماخذ**. Such as the word **اكتالوا** in <sup>46</sup>"الَّذِينَ إِذَا اُكْتُالُوا عَلَى النَّاسِ يَسْتَوْفُونَ", has **كيل** as the **ماخذ**, which, the **فاعل** seeks. In easy words, when they want something to be measured from others, they want it to be given in full without any deception.

## حسبان

The **فاعل** perceiving the **مفعول** being connected to the **ماخذ** is called **حسبان**, for example **فَلَمَّا اَلْقَوْا سَحَرُوا اَعْيُنَ النَّاسِ** <sup>47</sup>"وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ". In this verse, magicians perceived the spectators to be involved in the **ماخذ**, i.e. **رهب**.

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<sup>46</sup>Translation: They are those who when they take from others take it full. Sura: المطففين, Verse: 2.

<sup>47</sup>Translation: When they threw they enchanted the eyes of the people and frightened them and brought forth a great magic. Sura: الأعراف, Verse: 116.

## تعجب

After knowing the reason behind the **ماخذ**, the condition the **فاعل** feels is known as **تعجب**, such as the word **نطع** in the blessed verse <sup>48</sup>"إِنَّا نَطْعُ أَنْ يَغْفِرَ لَنَا خَطَايَاَنَا". After getting to know the reason behind **مغفرة**, the **فاعل** has a lot of yearning for forgiveness, and the reason is because Allah has love for his slaves.

## حينونة

The **فاعل** reaching the time of the **ماخذ** is known as **حينونة**. For instance <sup>49</sup>"وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ", the word **تموت** is such a **فعل** whose **فاعل**, with Allah's permission, reaches the time of **موت**, which is the **ماخذ**.

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<sup>48</sup>Translation: We are greedy that our Lord may forgive our sins. Sura: الشعراء, Verse: 51.

<sup>49</sup>Translation: No soul can die except by permission of Allah. Sura: آل عمران, Verse: 145.

## قصر

To put forth a short word that replaces a longer **مركب** is known as **قصر**, like <sup>50</sup>"وَرَبَّكَ فَكَبِّرْ". In the word **كَبَّر**, it is ordered to say **تكبير**, which stands for **الله أكبر الله أكبر لا إله إلا الله والله أكبر**.

## لياقة

The **فاعل** having accepted the **ماخذ** is termed as **لياقة**, for example <sup>51</sup>"إِنِّي وَهَنَ الْعَظْمُ". In this blessed verse, the **العظم** as **فاعل** has accepted **وهن** as the **ماخذ**.

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<sup>50</sup>Translation: And glorify the dignity of your Lord. Sura: **المدثر**, Verse: 3.

<sup>51</sup>Translation: My bone is weakened. Sura: **مريم**, Verse: 4.

## لبس ماخذ

The **لبس ماخذ** covering itself with the **ماخذ** is named **لبس ماخذ**. For example <sup>52</sup>"يَا أَيُّهَا الْمُدَّثِّرُ", in this sacred verse, the word **المدثر** is **اسم الفاعل**, which is counted as the **شبه الفعل**. It shows us that the **فاعل** has covered himself with the **ماخذ**, i.e. **دثار**.

## كثرة ماخذ

The **ماخذ** having the quality of abundance is termed as **كثرة**. In the verse **وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ** **ماخذ**. **جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا**<sup>53</sup>, the word **اذكروا** has **ذكر** as the **ماخذ** in which, abundance is found. Hence, the verse means that the Prophet **موسى عليه السلام** said to his nation to remember the blessings abundantly.

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<sup>52</sup>Translation: O you who have enfolded yourself within your mantle. Sura: **المدثر**, Verse: 1.

<sup>53</sup>Translation: And when Musa said to his people: O my people! Remember the favor of Allah upon you, that He made among you Messengers and make you kings. Sura: **البائدة**, Verse: 20

## تَأْذِي

The **فَاعِل** feeling pain because of the **مَأْخُذ** is called **تَأْذِي**, just like the word **مَرَضْتُ** in this verse <sup>54</sup> "وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ", is the **فَعْل**, which has **مرض** as the **مَأْخُذ**. This is something from which the **فَاعِل** feels pain.

## مطَاوَعَة

After a **فَعْل**, placing the same **فَعْل** from a different **بَاب**, to present that the **مَفْعُول** has accepted the effect of the action done on it by the **فَاعِل** of the first **فَعْل**, this is known as **مطَاوَعَة**. For example <sup>55</sup> "إِذَا السَّمَاءُ انْشَقَّتْ", it was originally "إِذَا شَقَقْنَا السَّمَاءَ فَقَدْ انْشَقَّتْ". In simple words, Allah **تَعَالَى** says that when we break the sky, it will burst into pieces. So, the first **فَعْل** is from **ثَلَاثِي مَجْرَد** whereas the second from **ثَلَاثِي مَزِيد فِيهِ**.

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<sup>54</sup>Translation: And when I am ill, it is He heals me. Sura: الشعراء, Verse: 80.

<sup>55</sup>Translation: When the sky is burst into pieces. Sura: الانشقاق, Verse: 1.

## تَحَوَّل

The **فاعل** being the **عين** (the **ماخذ** itself) or the **مثل** (similar) of the **ماخذ** is known as **تَحَوَّل**. For instance **"لَقَدْ جَاءَكُمْ رَسُولٌ** مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ<sup>56</sup>**"**, the word **رحيم**, which is on the scale of **فعليل**, is used in the meaning of **اسم الفاعل**, which is considered **شبه الفعل** (it's in the **حكم** of **فعل**). The **ماخذ** is **رحمة**, for which a good example is the most beloved Prophet **صلى الله عليه** وسلم. In another verse, Allah **جل جلاله** has explicitly stated that we have sent you, after making you (**محمد صلى الله عليه**) the **رحمة** itself, for the whole universe. The verse is **"وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ"**<sup>57</sup>. Keep in mind that, in this case, the word **رحمة** is being categorised as the **اسم الفاعل** otherwise it will necessitate the application of **الوصف المحض**

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<sup>56</sup>Translation: Surely there has come to you a Messenger, from among yourselves. Heavy upon him is your suffering and he ardently desires your welfare. To the believers he is the most kind and merciful. Sura: التوبة, Verse: 128.

<sup>57</sup>Sura: الأنبياء, Verse: 107.

on any ذات, which is not allowed. Similarly, in the example "لَيْثَ زَيْدٍ", the (زيد) فاعل has become similar to a lion in bravery.



## دفع ماخذ

The **فاعل** expelling the **ماخذ** is called **دفع ماخذ**. For example <sup>58</sup>"أَفَرَأَيْتُمْ مَا تُمْنُونَ", in the verse, the word **تمنون** has the **ماخذ**, which the **فاعل** expels out during sexual intercourse.

## ضرب ماخذ

The **فاعل** striking the **مفعول** with the **ماخذ** is termed as **ضرب** **ماخذ**, like <sup>59</sup>"الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ". In this sacred verse, the word **فاجلدوا** has the **جلد** as **ماخذ**, with which the **فاعل** is ordered to strike the **مفعول**.

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<sup>58</sup>Translation: Then you see the semen that you drop. Sura: الواقعة, Verse: 58.

<sup>59</sup>Translation: The adulteress and adulterer, then flog each of them with hundred stripes. Sura: النور, Verse: 2.

## تحويل

The **فاعل** making something into the **ماخذ** is known as **تحويل**. In this blessed Hadith **"كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى فِطْرَةِ الْإِسْلَامِ** **تحويل**.<sup>60</sup> **فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ**, the words **يهودان** and **ينصران** are both **أفعال** and their **ماخذ** are **يهودي** and **نصراني**. In other words, the parents turn their children into **يهودي** or **نصراني**.

## تطبيقية

The **فاعل** applying the **ماخذ** on something is called **تطبيقية**. We have the example **"كَانَ إِذَا دَهَنَ رَأْسَهُ لَمْ يَرِ مِنْهُ شَيْءٌ"**<sup>61</sup>. In this part of the Hadith, the word **دهن** is the **فعل** and its **ماخذ** is **دهن** (the oil), which the **فاعل** has applied on his head.

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<sup>60</sup>Translation: Every child is born on natural course of Islam. Afterward, his parents turn them into Jewish or Christian. Book: **صحيح البخاري**, Volume: 2, Page: 94, Publisher: **دار طوق النجاة**.

<sup>61</sup>Translation: When He **صلى الله عليه وسلم** used to apply the oil on his hairs, the white hairs disappeared. Book: **صحيح المسلم**, Volume: 4, Page: 1822, Publisher: **دار إحياء التراث العربي**.

## تخليط

To apply the **ماخذ** on the **مفعول** is known as **تخليط**. For example **"سئل محمد بن سيرين هل تُطَيَّنُ الْقُبُورُ؟ فقال: لا أعلم به بأساً"**<sup>62</sup>, the word **تطين** has the **ماخذ**, which is **طين** and the people asked **إمام ابن سيرين** about the permissibility of plastering the graves with that **(طين)**.

## تجنب

The **فاعل** being separate from the **ماخذ** is named **تجنب**, such as **"وَالْأَيْمَانُ الْمَوْكَدَةُ الَّتِي يَتَحَوَّبُ الْمُؤْمِنُ مِنَ الْجَنَّةِ بِهَا هِيَ الْحَلْفُ"**<sup>63</sup>. In this statement, the word **يتحوب** has

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<sup>62</sup>Translation: **إمام ابن سيرين** was asked about plastering the graves with dirt. He replied "That's no problem". Book: **مصنّف ابن شعبة**, Volume: 3, Page: 28, Publisher: **مكتبة الرشيد، الرياض**.

<sup>63</sup>Translation: The firm oaths, which the believer tries to keep himself away from the sin of breaking them and that's to take oath with the name of Allah or his attributes. Book: **الإبانة الكبرى لابن بطة**, Volume: 6, Page: 193, Publisher: **دار الراية للنشر والتوزيع، الرياض**.

حوب as the مأخذ, from which, the فاعل tries his best to keep itself away.

## اقتضاب

It is such a **بناء**, which neither has an **أصل** nor a **مثل** and additionally, it's free from extra letters as well. For instance <sup>64</sup>"**إِخْرَوْطَ بِهِم السَّيْرَ**", the word **اخْرَوَط** is such a **فعل** which has neither an **أصل**, a **مثل** nor any additional letters. We have other examples, such as <sup>65</sup>"**اجْلَوْذ بَكَرَ**" and <sup>66</sup>"**اعْلَوَطَ الْبَعِيرَ**".

## عيب

To have the meaning of **عيب** in the **أبواب** of **افعلال** and **احولّ واحوالّ زيد** is known as **عيب**. For examples <sup>67</sup>"**احولّ واحولّ**" and <sup>68</sup>"**اعورّ واعورّ زيد اعورّ**" and <sup>68</sup>"**اعورّ واعورّ زيد اعورّ**", the words **احولّ** and **اعورّ** both have meanings denoting **عيب**.

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<sup>64</sup>Translation: The speed took them to their destination quickly.

<sup>65</sup>Translation: Bakr rapidly walked.

<sup>66</sup>Translation: He rode on the camel, holding its neck.

<sup>67</sup>Translation: Zaid became cross-eyed.

<sup>68</sup>Translation: Zaid is partially blind.

## تَأْلَمُ مَاخِذُ

The **تَأْلَمُ** being the place of pain is named **مَاخِذُ**, like the word <sup>69</sup>ظَهَرْتُ has **ظَهَرَ** as the **مَاخِذُ**, which is the place of pain.

## تَحْيِيرُ

The **فَاعِلُ** being astonished by the **مَاخِذُ** is called **تَحْيِيرُ**. For example "غَزَلَ الصَّيَّادُ", the word **غَزَلَ** has the **مَاخِذُ** (غَزَالُ), by which, the hunter was astonished through seeing it.

## قَطَعَ مَاخِذُ

The **فَاعِلُ** cutting the **مَاخِذُ** is **قَطَعَ مَاخِذُ**. Like "عَذَّقَ النَّجَّارُ", the word **عَذَّقَ** has **عَذُقُ** as the **مَاخِذُ**, which the **فَاعِلُ** had cut.

## تَرَكَ مَاخِذُ

The **فَاعِلُ** giving up or leaving the **مَاخِذُ** is termed as **تَرَكَ مَاخِذُ**, like <sup>70</sup>"عَرَفَ بَكْرٌ". The word **عَرَفَ** has the **مَاخِذُ** (عَرُفُ), which the **فَاعِلُ** gave up.

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<sup>69</sup>Translation: I have back pain.

<sup>70</sup>Translation: Bakr gave up using fragrance.

## تعريض

The **فاعل** taking the **مفعول** to the place of **ماخذ** is known as **تعريض**. For example in "أباع بكر بقرة", the word **أباع** is the **فعل**. The **فاعل** of this **فعل** took the **مفعول** (<sup>71</sup>بقرة) to the market place.

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<sup>71</sup>The cow.

